(Preliminary Issue.)

The Ethnographical Survey of Mysore.

VI.

KOMATI CASTE.

No. 46
27.11.06

BY

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BANGALORE
PRINTED AT THE GOVERNMENT PRESS
1906.

Price 8 Annas.

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KÓMATIS.

The Kómatis who style themselves Vaisyas are pre-eminently a trading class and numbered, according to the last Census of the State, 31,871 comprising 16,546 males and 15,325 females. They are found in large numbers in trading centres and are comparatively rare in small villages, where there is little scope for their pursuits. There are about a third of whole number in Kolar, and a fifth in each of Bangalore and Mysore Districts, the rest being scattered in the remaining districts.

They are high up in the scale of castes, and are almost as strict as the Brahmans in observing rules of personal cleanliness and restrictions in eating and drinking. Their claim to be considered as Vaisyas, though generally allowed, is disputed by rival claimants, especially by Nagartas and those known as of Jyotinagara, who are oil pressers by profession; and stories, calculated to lower their status, are often told to account for their origin. Such stories are, however, of little value, originating chiefly from bias and class jealousy, and some of them are even unfit for publication. On the other hand, passages are cited from authoritative works to show that Vaisyas like the Kshatriyas have disappeared in the Kaliyuga. Whatever the strict interpretation of these authorities may lead to, there is little doubt that these Komatis have preserved their separate identity and purity remarkably well, and that if they are not really the descendants of the old Vaisya class, they are quite as good as the original Vaiśyás were, in their relative position in the hierarchy of Indian castes.

The Kómatis are generally of middle height and of dark complexion. They are an intelligent, hard-working and thrifty class. They are eminently successful in their trade, and there are many among them who have amassed a fair amount of wealth. They are proverbially known as lacking in courage both moral and physical, and are credited with an unusual share of that weapon of the weak,

cunning and duplicity. But the verdict that they enjoy an unenviable notoriety for sharp practice and fraud and are doubtless cunning, overreaching and unscrupulous in their business,* is harsh and undeserved. There are fewer criminals found among them than in almost any other class, and though they are believed to resort to petty ways of making profit, they are remarkably free from the vice of making false claims or setting up false accounts. The term *Kòmati* has, however, almost become synonymous with a petty-minded cunning fellow, and it is no wonder that the men of this caste prefer the appellation of a Vaisya to it.

Name. *Vaisya* comes from a Sanskrit root which means to enter. This term, as well as its synonym in Sanskrit namely *bhùmi-sprisah* (ಭೂಮಿಸ್ಪೃಶಃ) denotes their original profession, that of agriculture.

Kómati (ಕೋಮಟಿ) is said to be the corrupted form of Gómaṭi (ಗೋಮಟಿ) which is alleged to mean a tender of cattle.

Mr. Stuart, in the Census Report of Madras for 1891, gives the following derivations of the term :—

(1) Ko+mati=Fox-minded.

(2) Go+mati=Cow-minded.

(3) Go+matti=Cow-gored.

But none of them is accepted by the people of this caste as the right etymology of the term, which, they assert, means a tender of cattle or cows.†

Setti means 'the noble,' and is the corrupted form of the Sanskrit word *Srèshṭhu.*

A Kómaṭi is sometimes playfully addressed by men of other castes as '*Bávagáru*' which means "Mr. Brother-in-law." The reason is that the caste is extremely clannish, and when the members meet, they are punctilious about recognizing each other as relations; and when no definite relationship can be readily traced, they address the others as brother-in-law, it being considered the most courteous thing to regard oneself as the brother of the other's wife. This being most frequently heard in the

* North Arcot Manual, 1895, p. 205.

† It is difficult to trace the origin of this term, the derivations given being more or less fanciful.

intercourse of men of this caste, it has become almost a nickname of the caste itself.

The titles or name-endings usually applied to the caste are *Seṭṭi* (ಸೆಟ್ಟಿ) and *Ayya* (ಅಯ್ಯ) ; but the orthodox Vaisya name ending is said to be *Gupta* (ಗುಪ್ತ) which, however, is all but unknown in this part of India.

Origin. The Kómatis regard themselves as the re-incarnation of the old Vaisya division of Hindus. The following story is current about their origin. The old order of Vaisyas became extinct on account of their misdeeds. But the want of an agricultural and industrial class caused great hardship in the world, and Kubéra, the god of wealth, had to complain to the Creator. A Rishi was commissioned to recreate the Vaisyas by a sacrifice. He used a thousand rings of the *Kusa* grass for the sacrifice and all of them became men and were sent out to work in the world for the creation and multiplication of wealth. These are said to be the original heads of the *gótras* of this caste.

They first settled, according to this tradition, in the district of Ayódhya; and it is said that 714 of their families migrated to the south and settled in Penukonda. The place fell later on under the sway of one Vishnuvardhana of Rájamahéndrapura. This king fell in love with the beautiful daughter of a Kòmati called Kusuma Setti, who was named Vásavámba. The father and his castemen would not consent to give her in marriage to him but were afraid of refusing. They pretended to agree and on the day settled for the wedding, the damsel and her parents, together with a married couple of each of 102 families, entered a funeral pyre and perished all together. This girl who passed for an incarnation of Párvati, became the tutelary goddess of the caste and is worshipped under the name of *Kanyaká Paraméswari.* She is believed to have before her death pronounced a curse and laid down certain rules of conduct, meant to save the caste from similar calamities in future..

Personal beauty having proved a dangerous quality, no woman of the caste should be born beautiful.* They should never transgress the rule of the marriage between a

* It is generally held that this curse has stuck to the tribe completely. Perhaps it was invented to account for the observed fact of the scarcity of handsome women.

man and his maternal uncle's daughter.* A sect of men called Mailáris having helped Kómatis at this trying time by giving them intelligence of what was transpiring in Vishnuvardhana's Court, it was ordained that the *pújáris* at the shrine of Kanyaka Paramésvari, whose worship from that date was ordained for the members of this caste, should always be of the Mailári caste, to whom periodical presents should also be given.

Thus of the 714 families that had settled in the south, only 102 threw in their lot with the Kanyaka†; the rest remained apart and they are said to be Nagartas and other kindred castes claiming to be Vaisyas.

The same story is sometimes given with certain variations. The caste had for its progenitor one Nabhaga, otherwise styled Vaisyamuni or Sálankáyana, who lived in the Magadha country. During the time of Chandragupta, they spread to the south as far as Ujjani (Malwa), the capital of Vikramáditya, in whose reign they emigrated into all parts of his kingdom. They settled in Penukonda, during the time of Vémanagupta, and Vishnuvardhana who fell in love with the damsel, was one of his successors. The maid Vásavámba believed that she was an incarnation of Párvati, and was declining to marry any man, asserting that she would marry only Nagarèsvara (Siva). In order to repulse the overtures of the king, her marriage was actually celebrated with god Nagaréśvara. This roused the enmity of the king who began to persecute Kusuma Setti and others of his caste in various ways, and thus brought about the catastrophe of their wholesale immolation.

Vásavámba was born in *Pendli* or *Udváha kula*, and even now an extra *támbúla* is given to the representatives of that *kula* during marriage and other auspicious occasions.

The gótra or family that has become extinct is said to be that of Gaṇapa *kula*.

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* *Kómali-ménarikam* (Telugu) కోమటిమేనరికము—a Komati's maternal relationship) has become a proverbial expression, to denote a relation that cannot be escaped or evaded.

† *Kanyaka* means maiden or virgin. *Paramésvari* means the consort of Paramésvara or Siva and is another name for Páravati also known as Gauri.

Language.

The language of the caste is Telugu. But some, owing to their long residence in the Kannada Districts of the State, have almost forgotten their mother tongue and speak Kannada.

Divisions. Endogamous Divisions.

There are three main divisions among the Kómatis, which constitute practically different castes without either commensality or intermarriage, namely *Gavara* (ಗವರ), *Tuppda* (ತುಪ್ಪದ) and *Trai-Varnika* (ತ್ರೈವರ್ಣಿಕ). The majority of the Kómatis in this State belong to the Gavara sub-division, which is so called after Gauri (ಗೌರಿ) consort of Siva, their tribal goddess Kanyaka Paramésvari being considered an incarnation of this goddess.

Tuppada Kómatis ("Ghee" Kómati or *Néti* Kómati in Telugu) are said to have acquired the queer name by reason of their members picking up a quarrel on the occasion of a general dinner given to commemorate the event of Kanyaka's entering the funeral pyre, for not having been given ghee with their food. They are supposed to have seceded from the main body on this silly pretext.*

Trai-varnikas.—This division is not found in this State.

Exogamous Divisions

Originally the Kómatis, it is stated, had 102 exogamous divisions or gótras† and gótra-groups. One of these groups became extinct, the only surviving pair having entered the funeral pyre along with Kanyaká Vásavámba. Of such groups, 16 contain 2 gótras each, 7 three each, one contains four and one contains ten, the remaining 77 groups being each represented by one gotra. A Rishi is named as associated with each of these groups, though it is difficult to guess the connection between the particular Rishi's name and that of the gótra. The Kómatis, however, account for this confusion of names, by saying that they did so to conceal their identity in order to escape from the persecution of King Vishnuvardhana, on account of whose amorous overtures their *Kanyaka* had to burn herself on the funeral pyre

It must, however, be remarked that the names of these *gòtras* represent trees, plants or grain as in appellations having a totemistic origin, and that the men of these groups abstain or at any rate used to abstain generally from

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* These are said to be found in the Shimoga District, but no account has yet been obtained about them.

† A list of the various gótra groups with names of Rishis and of articles to be eschewed from use, is given as an appendix.

eating or otherwise utilizing the article denoted by the name of the *gótra*. Though the same Rishi is named sponsor for two or three *gótras*, intermarriages between such *gótras* are not prohibited, as they would be among Brahmans. It is on the whole likely that these groups were divided on a different principle to the *gòtras* of Brahmans ; and that the Rishi names came to be associated with them either to enhance their prestige or from a simple adoption of the names of Rishis of the Brahman priest of the family. In many families, however, they do not observe any rule of 'tabooing' particular articles. Sometimes when the original prohibition is forgotten, they regard the pandanus flower (ತಾಳೆ) as the article to abstain from using.

There are no hypergamous divisions.

Birth and naming.

The name-giving ceremony takes place on the 16th day of the birth of the child when the mother and the child are rid of the pollution of confinement and are purified by bath. The ceremony is like that for the Brahmans. In the evening the women assemble and put the child in a cradle. On some subsequent day, the *puróhit* draws up the horoscope recording the date and time of birth and the position of the planets at that time.

Their names like those of other high caste Hindus are taken from the names of gods of the Hindu Pantheon; but the following may, to some extent, be said to be peculiar.

For men, *Akka seṭṭi* (ಅಕ್ಕ ಶೆಟ್ಟಿ), *Yangayya seṭṭi* (ಯಂಗಯ್ಯ ಶೆಟ್ಟಿ), *Chalamayya* (ಚಲಮಯ್ಯ), *Changayya seṭṭi* (ಚಂಗಯ್ಯ ಶೆಟ್ಟಿ), *Kusuma seṭṭi* (ಕುಸುಮ ಶೆಟ್ಟಿ), *Kappayya* (ಕಪ್ಪಯ್ಯ), *Rokkayya* (ರೊಕ್ಕಯ್ಯ).

For women, *Akkalamma*, (ಅಕ್ಕಲಮ್ಮ), *Vàsavamma* (ವಾಸವಮ್ಮ), *Sanjivamma* (ಸಂಜೀವಮ್ಮ), *Giramma* (ಗಿರಮ್ಮ), *Yangamma* (ಯಂಗಮ್ಮ), and *Mangamma* (ಮಂಗಮ್ಮ).

They are extremely fond of shortening their names and the terms of endearment, such as, *Pàpadu* (ಪಾಪಡು), *Chinnódu* (ಚಿನ್ನೋಡು), *Chinnasámi* (ಚಿನ್ನಸಾಮಿ), *Puttu* (ಪುಟ್ಟು), *Bidda* (ಬಿಡ್ಡ), and *Ammayya* (ಅಮ್ಮಯ್ಯ), are very common.

A person sometimes acquires a nickname, either by reason of his profession or any bodily deformity or other

similar cause, *e.g.*, *Bangàrayya* (ಬಂಗಾರಯ್ಯ goldman), *Mutyàla Setti* (ಮುತ್ಯಾಲಸೆಟ್ಟಿ dealer in pearls), *Nallappa* (ನಲ್ಲಪ್ಪ=Black-man).

When the child's real name happens to be that of the chief male member of the family, a different name is usually given, as the women consider it wanting in respect to utter the real name often.

Sometimes when the horoscopes of the bride and bridegroom, in an otherwise desirable match, do not agree, the girl gets a different name, and is assumed to have been born under the star which, by a well-known convention, is taken to answer to that name.

Occasionally these men share the superstition that when children successively die, it will be of some effect to name a new child after some low or opprobrious object. The reason is probably the belief that by pretending to despise the value of the child, they would mislead the powers above into a similar frame of mind so that they might consider it not worth their while to carry away this child too.

Such names as the following are given though very rarely: *Gunḍa* (ಗುಂಡ), *Gunḍi* (ಗುಂಡಿ) (round stone), *Tippa* (ತಿಪ್ಪ), *Tippi* (ತಿಪ್ಪಿ) (manure heap), and *Kallappa* (ಕಲ್ಲಪ್ಪ) stone.

Adoption.

Adoption is allowed and practised; the boy must belong to the same *gótra*. The ceremonies observed are the same as those observed among the Brahmans, except that instead of the Vedic, the Puranic ritual is observed. Generally a deed of adoption is drawn up, and attested by the natural parents of the boy and by other witnesses. A dinner is given in honour of the occasion to which all the castemen are invited.

Marriage.

Exchange of daughters in marriage between two families is strictly prohibited.

The girls are married before puberty, and polygamy is allowed though rarely practised. As in the other respectable classes of Hindus, a second wife is almost never taken unless there are strong reasons, such as want of children or incurable disease in the woman. Being generally in better circumstances, a Kómati perhaps resorts to an additional marriage oftener than others.

Besides the well recognized rules of prohibited degrees for marriage, they have one or two peculiar restrictions. The *gótras* of the maternal uncles of the bride and bridegroom should not be the same. There should be no "turning back of the creeper" as they say, that is when a girl has married into a family, the latter cannot give a girl in marriage to that girl's family ever afterwards. Even in some other castes (such as Brahmans) there is a feeling against such marriages, but Kómatis observe the rule very strictly. Another most important rule is that a boy is obliged to marry his maternal uncle's daughter, however unattractive she may be, and conversely, the maternal uncle must give his daughter to his nephew (sister's son), however poor. A man may marry, and even preferentially does marry, a girl of the sect to which his mother or paternal grandmother belongs, but not of the section to which his maternal grandmother belongs. In addition to these rules, there is another which prohibits marriage relations between the two families belonging to two *gótras* of the same group as shown elsewhere.

Girls must be married before they reach the age of puberty, and the rule is as strictly observed as among Brahmans. The Kómatis have generally been out-heroding herod in this respect, and the silly practice of marrying babies was practised among them more frequently than in other castes, before the Infant Marriage Regulation set down the minimum limit at eight years of age. The chief motive leading to this sin is the desire to see children married before some fond elderly member leaves the world.

If a girl reaches womanhood before marriage, she will be put out of caste, and the parents partake of the social odium and have to undergo *práyaschitta*.

Marriage ceremonies.

In the matter of marriage ceremonies, they have a few special characteristics, but closely follow the practices of the Brahman caste, though the Vedic ritual is not employed.

The horoscopes of the boy and the girl are compared by the priest and have to agree according to certain rules of astrology. The *gótras* should tally as already described. This proceeding is known as Ghaṭitártham (ಘಟಿತಾರ್ಥವು).

With true commercial spirit, they haggle about the amount to be paid to the male candidate as *Varadakshina*

(or present to bridegroom) known by the term *paṇa* or price. In a few cases such as that of an old man wishing to marry, they exact a price, as in other castes, for the girl, but the converse is more common and more systematically agreed to beforehand among Kómatis. The price depends upon the social position of both the parties and not infrequently on the quantity of jewellery which bridegroom's party are willing to present to the bride.

In a formal meeting of their castemen and Brahmans, the couple to be married are seated together and *arati* is performed to them. The engagement is announced, and written *lagnapatrika* or marriage letters are exchanged between the parents. This is followed by *dakshina* and *támbúla* to Brahmans and others, and a small dinner to a few castemen.

Before the marriage ceremonies begin, *Huvilya* (ಹುವಿಲ್ಯ) that is, the worship of the deceased married women of the family, takes place. Five or more married women are invited, anointed and bathed. A *kalasa* is set up in the central part of the house and worshipped. The married women are presented with bodice cloths and other articles and are asked to dinner.

The real marriage ceremonies begin with the construction of the *chappara* or the marriage pandal. This structure is supported on sixteen pillars arranged in four rows, the central four being set up on the marriage dais. One of these latter is of the *Kalli* (*Euphorbia Tirukalli*) tree and is called the 'milk post.' *Púja* is made to the hole dug to receive this post, and silver, gold, pearl, coral and ruby (said to be five *ratnas* or gems) are placed at the bottom and a little milk and ghee poured into it. Washed cloths striped with turmeric are wrapped round it and a package containing nine kinds of grain (ನವಧಾನ್ಯ) is also tied to it. Five mairred ladies singing marriage songs, set up the post. A feast called *Dévatáprasta* (ದೇವತಾಪ್ರಸ್ತ) or God's feast, is prepared and all the castemen are invited to dinner.

The marriage always takes place in the bride's house. The bridegroom's party arrive there on the evening of the day on which the God's feast has been given, and are lodged in a house prepared for them by the bride's father, who has to be their host. They go to a temple near by with the married women of the party carrying a *kalasa*; there the bride's parents and their friends meet and welcome them formally. They are given a sweet drink of jaggory water to refresh them after the journey, after which

the *Varapúja* or formal reception of the bridegroom is performed by the bride's father and mother.

The bridegroom is then taken with music and other honours to the bride's house. There the *nischitártha* or confirmation of the agreement takes place. The bridegroom's party have to carry with them betel-leaves and nuts, five jaggory cubes, five cocoanuts, some turmeric roots, *kunkuma** and a dress cloth and two bodice cloths. The bride accompanied by a companion (ತೋಡು ಪೆಂಡ್ಲಿ ಕೂತುರು) or bride's maid, comes out and takes her seat along with the bridegroom on a plank.† The Puróhit performs *Punyáhaváchana* or purificatory ceremony. The worship of Mahálakshmi is performed next as follows, in a manner peculiar to this caste.

Some coins amounting to 4 Rs. 12 as. (called *Múdumállarúka*—ಮೂಡುಮಾಳ್ಳರೂಕ) and a pie piece (called *Basavanna's* pie), a lump of *Vibhúti* (ball of ashes) and a pair of nutcrackers are placed on a rubbing stone.‡ A new cloth is also placed near, and *púja* is offered to it all in the name of Mahálakshmi. When this is over, the parents of the bride and the bridegroom stand up and with folded hands ask for the permission of the *Sabha* to contract the intended alliance. This being granted, they proceed to draw up the *Vartanalupatti* (ವರ್ತನಲುಪಟ್ಟಿ) or the list of customary payments, comprising several items. They are quite punctilious in this matter, and no customary item is omitted nor any fresh item admitted. Lists of these payments are carefully preserved for use on such occasions.

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* Married women, according to old orthodox notions, have to paint their cheeks and limbs yellow by rubbing with turmeric powder and washing. A spot of red saffron powder called *kunkuma* (ಕುಂಕುಮ) on the forehead, and glass bangles on their wrists, and sometimes gold or jewelled screws in holes on their left nostril and both ears, are other signs of a woman having her husband alive, who is known as a Sumangali (ಸುಮಂಗಲಿ in Sanskrit) and Muttaide (ಮುತ್ತೈದೆ) in Kannada. The articles belonging to the toilet of such a woman are considered auspicious, and are often requisitioned as presents during marriages.

† Indians are all accustomed to squat on the floor; and planks about 3 ft. by 2ft. or of less size are provided as seats to be used when they sit for ceremonial occasions or for dinners. Such planks are sometimes covered over with a shawl or carpet. "To sit on a plank (ಮಣೇಮೇಲೆಕೂಡುವುದು)" is the expression used to denote a sitting in state on the marriage dais, or in exhibition on similar ceremonial and auspicious occasions.

‡ That is, a round sand stone used for getting sandal paste by rubbing a stick of sandal with water over it.

The two parties exchange *tàmbùla* as a ratification of the contract and other *tàmbùlas* are given to some persons as witnesses. Some married ladies then present the bride with the dress cloth brought by the bridegroom, which she wears. One of the bodice cloths is presented to the bride's maid, the remaining one being the bride's. Both these are afterwards presented by some elderly ladies with cocoanuts, fruits, etc., placed in the folds of their garments.

The next ceremony is known as the pounding of turmeric and the grinding of wheat, and the mothers of the parties to marry are the chief actors. The ordinary household mortar and grinding mill are employed. They place turmeric roots, *kunkuma* and coloured rice, in two new wicker baskets and make a show of pounding them with a wooden pestle. All this is apparently to symbolise the importance of these household operations in the married life of the couple.

The next day is the chief one and is crowded with ceremonial functions. Early in the morning, the bride and the bridegroom have what is called *male-niru* in their own places. Four brass vessels filled with red water (made by dissolving turmeric and lime), are placed at the corners of a square, and cotton thread is passed round their necks three or five times. The bride and her mother (or the bridegroom and his mother) stand together and the water of the vessels is poured on their backs by some married women, while the Puròhit recites verses and women sing songs. The two stand one behind the other alternately and bend down. On this occasion, near relatives of the mother present her each with a dress cloth and a bodice cloth, it being almost compulsory that her parents or brothers should make this present.

The parties are then bathed, and each party attends to its own *Nàndi* or invocation of the gods and ancestors for the successful carrying out of the ceremony.

The ceremonies up to *Upanayana*, *i.e.*, *Jàtakarma* etc., are gone through for the bridegroom. He gets out of the Brahmacharya (studentship) by performing *Vrata-samàvartana.* This is followed by *Kàsi-Yàtra.* The young man is dressed as for a travel and carries a small handful of rice and other provisions tied up in packages in his upper garment. Thus accoutred, he cuts a queer figure and sets out with stick and umbrella on a pretended visit to Benares. The parents of the bride meet him and implore him to

forego his trip, promising their daughter in marriage. They wash his feet and take him home and present him with new cloths.

The next item is known as *sáram* (ಸಾರಂ) or pots-bringing ceremony. This among other (non-Brahman) castes is called bringing of *airane* (ಐರಣೆ).

The bride's mother accompanied by some married women goes in procession to a potter's house, walking under a canopy of cloth held at the four corners and raised in the middle with a stick. They take with them the various auspicious articles (*mangaladravya*) such as turmeric, *kunkuma*, *appala* (thin black-gram cakes) and *kajjáya* (sweetened cakes). *Púja* is made to the kiln and from it ten pots of medium size, twelve pans or plates, four lamp-stands, three small pots and two large pots are taken out. The potter washes them and paints them with chunam, drawing a variety of geometrical figures thereon. Yellow thread is tied round the neck of each pot and some grains, dried dates, some edible tubers (ಕಂದಗಡ್ಡ, ಚಾಮಗಡ್ಡ,) turmeric roots, rolls of palmyra leaves (ಚವ್ವಾಕುಲು), black glass beads (ಕರೇವಮಣಿ) limes and rice are all put into them. The Puróhit does *Punyàhavàchana* or purificatory ceremony. Then the mother of the bride wraps round her loosely on her dress a new *panche* (man's cloth) and worships the pots. Thereupon the pots are brought by the married ladies to the bride's house and placed apart in a room. When this ceremony is going on, the bride's mother is presented by the bridegroom's party with a dress cloth (called ಪೂಲು ಮುಡುಪುಟೀರ) and the potter also receives his customary fees. The *panche* which the mother used is kept near the sacred pots.

Then some married women and a number of young boys go in procession to an anthill and after washing and making *púja* to it take out some earth* of it. The boys† carry this earth on their heads; and it is spread evenly underneath the pots. A washed cloth is placed as a cover over the pots, which thereafter are styled *Kalasas*.

Near these pots on a sand-stone, a cone made of turmeric paste, is set up to represent Gauri, the consort of Siva. The bride goes there dressed in new cloths with a wearing cloth thrown over her shoulders and

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* This is euphemistically styled "gold from an ant-hill."

† These boys are styled, in Telugu, *bàla-nagarálu* ಬಾಲನಗರಾಲು (a word of which it is difficult to make out the signification—*Bala*, young and *nagaràlu*, cities or towns.)

bhashinga tied to her forehead and worships the image. It is only after this *púja* that she may enter the marriage pandal where she goes wrapped in a loose veil of a white cloth or *panche*. *

A goldsmith is called in to prepare the *táli* out of gold provided by the bridegroom's father, when the Gauri-púja is going on inside. As it is considered auspicious for the gold to melt easily and not to break in working, the purest gold is brought for the purpose. The goldsmith gets a customary present for his service.

Púja is then offered to the 102 *Gótras* of the caste, each *gótra* being represented by an arecanut which is afterwards kept tied up in a piece of yellow cloth. The Brahmin *purôhit* duly consecrates a sacred thread and repeating the *mantras*, puts it on round the neck of the bridegroom, after the blessings of the Brahmins assembled. Then the bride's mother comes and gives the bridegroom *madhuparka*, which is composed of a piece of the plaintain fruit dipped in honey or sugar and milk, which he swallows.

Then follows the *Kanyádánam* or the giving away of the bride. The bride and the bridegroom stand on the marriage dais, facing each other and with feet each in a new wicker basket, called *mettakki-gúde* (ಮೆಟ್ಟಕ್ಕಿ ಗೂಡೆ) in Kannada. The bride is either carried or led to the place by her maternal uncle. A screen is held between the couple. The *puróhits* on both sides chant the appropriate verses and at the appointed time, which will be particularly watched by calculation or with the help of a watch, the screen is raised, and the bride and the bridegroom each puts a handful of cummin seed and jaggory on the head of the other. The *Kanyáddnam* or the giving away of the girl by her parents takes place while the Puróhit is chanting *mantras*. After the couple are seated, *kankana*† or wrist threads are tied to their wrists, the bride tying it to her husband and the latter to her.

The *táli* or *mángalya* is then tied round the neck of the bride by her husband; and the bride and bridegroom are made to throw handfuls of rice on each other's head. This is called *Akshatárópana*. *Pradhána hóma*, *lája hóma*

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* This veil cloth is used for tying up packages of things, such as grain, etc., to present to the girl by placing them in her cloth.

† A *kankana* is a thread of white and black wool twisted together with a turmeric root and an iron ring attached to it.

and *aupásana* are performed. On the night and during the successive days of the marriage (both morning and evening), the *aupásana* is repeated. *Nalugu** is also performed both morning and evening.

On the next day in the morning, another non-essential ceremony takes place, that known as *chirakála-muhúrtam* (ಚಿರಕಾಲ ಮುಹೂರ್ತವು). In front of the couple seated on plank seats, an earthen pot and a brass vessel filled with red colored water are placed on a cushion of rice spread over a plantain leaf. Round each vessel a cotton thread is wound and into them are thrown a silver bangle and a lime fruit unseen by the married pair, who should dip their hands and pick up what they find. The audience is ready to joke at the party picking up the wrong article, the bridegroom the bangle or the bride the lime. In the latter case, she is said to have scored over her husband.

After this, they are made to worship *Arundhati*, the wife of the Rishi Vasishta said to be in the constellation known as the " Great Bear."

The street procession takes place by the couple going with music, etc., on foot through the streets. But many now carry them on a palankin or in a carriage ; and this innovation has sometimes led to a breach of peace as some of the other castes hold that Komatis cannot be allowed this privilege.

The chief event of the third day is the worship of the caste goddess Kanyaka-paramésvari, a function considered most important and done with utmost zeal and devotion. Early in the morning, two elderly women of the family purify themselves and go to a well or river in procession, with music, under a moving canopy (ನಡೆಚಪ್ಪರ). Two *Kalasas* of silver vessels decorated with limes and drawings of a human face of chunam and with jewels and flowers are consecrated as representing the Kanyaka-paramésvari. Yellow thread is tied round them; and with the help of a Brahmin priest, the married women make *púja* to these Kalasas, which are then carried on silver or copper salvers to the temple of Kanyaka-paramésvari,

* There is more fun and frolic than any religious or ceremonial significance in this. The bride and bridegroom are seated opposite each other and offer sandal, flowers, etc., to each other, and the assembly (chiefly of ladies) indulge in many a well-worn joke at the coyness of the maid, the forwardness of the boy, etc. Songs and music are also part of the programme.

the party going with all the pomp of music and shaded by a canopy. A Mailàri man decked in fantastic garb moves in front of this procession, dancing and singing the praises of the Kanyaka. Every Kómati whose house is on the way taken by the procession, offers fruit and *Arati* to the goddess. After worship in the temple, the Kalasas are taken to the marriage house, where they are placed in a central position and worshipped by the newly married couple, all the neighbours of the caste also bringing fruits and flowers and taking part in the *púja*. Some rich persons offer gold and silver flowers which are afterwards given to the *puróhit*. They generally carry out this ceremony with as much pomp as possible and often with considerable devotion.

The eatable things offered to the deity (chiefly some cleaned pulses soaked in water, fruit, jaggory water, etc.) are distributed to the castemen assembled; *támbúla* is given to all in the assembly with *dakshina* added to Brahmins. In the distribution of **prásàda* to the castemen the order of precedence should be scrupulously observed as follows:—The bride and the bridegroom, representatives of the *gótra* of Kanyaka-paramésvari's birth (ಪಂಕ್ತಿಕುಲಗೋತ್ರಂ), a stranger, Ummadi Setti, Yajaman, the rest of the assembly. Then again some special presents of *támbúla* and *ravike*† are given to each of the following:—A representative of the Kanyaka's Gótra, an unmarried girl, a *bálanagara* boy, a stranger, the Ummadi Setti and the bride. The *Maildri* gets also some special presents in addition to the customary cash payment ranging from Rs. 2 to 6. Sometimes he gets the present of a pair of *panches.* ‡ Next after dinner at about 3 P.M. takes place *Gótrapúja*, otherwise called (ತ್ರಯಸ್ತ್ರಿಂಶತ್ಕೋಟಿ ದೇವತಾಪೂಜ) the worship of 33 crores of gods. The bride and the bridegroom are seated together with an assembly of Brahmins and castemen, 33 small cones made of turmeric paste being arranged on a plank

* *Prasáda* means the remains of eatables offered before God in worship or to some very honored guest, in the latter case only what has not been placed in his eating dish or leaf, being partaken by the followers.

† *Ravike* means a piece of new cloth about ½ yard by 1½ yards, which is cut and stitched into a vest for women.

‡ *Panche* is a sheet of white cloth with or without coloured borders generally of silk thread, about 3 yards by 1½ yards, which is used by males to wrap round the body loosely. The nether garment is generally somewhat longer and is tied round the loins with apron-like loose folds in front.

before them, to represent the 33 crores of gods inhabiting the *Svarga lóka.* The bride and her party and then the bridegroom and his party separately do *púja* to these cones ; and after that, the bride and bridegroom together with all those of his *gótra* present, worship these symbols again. This last *púja* is meant to incorporate the girl in the *gótra* of her husband.

After this, a figure of a snake is drawn with a gold ring on rice spread on a plank and *Nágéndra púja* or snake worship takes place. The rice and the ring are tied up in a cloth and placed near the *Sáram* pots.

The assembly thereafter receive the *támbúla* and disperse.

The fourth day has no events till the night except the daily prayers in the form of *Sándhyá vandana* and *aupásana.*

After 11 at night takes place an important ceremony which is observed secretly and to which no Brahmins are invited. This is called by some *Muttaide púja* (ಮುತ್ತೈದೆ ಪೂಜೆ), *i.e.*, worship of women who died in the lifetime of their husbands, by some others, *Vasanta Madhava's* during (ವಸಂತ ಮಾಧವಪೂಜೆ), while yet others call it simply *Vaibhava Karma* (ವೈಭವಕರ್ಮಗಳು) or auspicious acts.

The account which the Kómatis give of the ceremony is as follows :—

The rice kept on the previous day near the *Sáram* pots, with more added, if necessary, is soaked in water and pounded with jaggory and made into balls by married women in *madi.** Some of these balls are set apart in the names of deceased *muttaides* of the family, worshipped and distributed afterwards among the members of the bride's family. The remaining balls after a similar worship are distributed not only among the persons present, but also among absentees to whom they are subsequently sent according to a list kept in each family. The secrecy, however, with which this ceremony is conducted and the scrupulous exclusion of outsiders, has given rise to certain stories which the Kómatis indignantly repudiate as calumnies. It is said that the yajaman or the head of the house worships a Kalasa naked in a room from which women and others are excluded, and then putting

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* *Madi* means clean state : the person bathes, puts on washed clothes not touched by others and keeps himself without contact with thers not similarly pure.

on his clothes, distributes *prasáda* to his caste-fellows after sending away the Brahmin *puróhit.* Some, especially their rivals the Nagartas, add that they make a figure of a cow and filling it with red water cut it up and divide the members among various familes. The meaning and intention of this story are plain; but it is difficult to assert whether it is or is not true.

Early the next morning after bathing, the couple perform *Śéshahóma*, and then untie the *kankana* or wrist threads.

The ceremony called *Váḍa-béram* (ship trade) is peculiar to this caste. The bride and the bridegroom dressed in fresh clothes with *bháshinga* on their foreheads, go in procession to the temple. A paper boat is made. The bride's mother puts on an apron of the *panche* kept near the *sáram* pots and makes *púja* to the toy boat placing therein some coloured raw rice and cooked rice coloured red and green, with cakes of sorts. The married pair also do likewise after her. The washerman then sets fire to it, and the Bálánagara boys carry away the ashes, throw them into a well or tank and bring therefrom a quantiy of rubbish such as stone, and pieces of earthen pots, and present it to the bride's mother singing meaningless songs. As if to be recompensed for undergoing this annoyance, the bride's mother is presented with a *síre* and a *ravike*. Then the whole procession returns home, the bride's mother with *kalasa* and the couple walking under a moving canopy.

The couple are now seated together and two dolls are given to them and mock birth ceremonies of these dolls are acted.

The next is the worship of *Ghatti Kaḍiyam* or solid bangle. A solid silver bangle, a gold *kankana*, *muḍi ungara*, two gold rings and one of silver, one silver toe-ring (ಮಿಂಚು) and two other silver small toe-rings (ಸುತ್ತು) are kept on a plank before the couple and after the usual worship, they are put on by them, the bridegroom using the *kanka-na* and the *minchu*, and the rest being given to the bride. The presence of these ornaments on the body of a person betokens the married state.

Then follow a number of ceremonies observed by the Brahmans also, such as, *Hasti Hasta* Púja, *Pánpu* or swinging on a plank, puja of cocoanuts, *támbúla* to married couples, etc.

After the bride and the bridegroom have been swung seated together on a plank the best man (తోడు పెండ్లి కొడుకు), and the bride's maid (తోడుపెండ్లి కూతురు) are seated on it and are rocked by the *bálánagara* boys. After this, betel-leaves and arecanuts (powdered) are given to the real and the *pseudo* bride and bridegroom which they chew.

The bálánagara boys indulge in a great deal of frolic and impish mischief on this occasion, and such things have also become part of established ceremony. They rush in a body at night and cry out* that the Kanyaka Goddess has prohibited further ceremonies, as the giving of presents to the bride and to the relatives, and run away and hide themselves. They have to be searched out and propitiated, and so a party go with music in solemn procession, and coax them back to the marriage hall with sweets and such other presents. Then the urchins remove the prohibition and the further ceremonies proceed.

For what is known as *Vadibálu* (వడిబాలు), the bride and the bridegroom are seated on planks. Near the *sáram* pots Rice, turmeric roots, a cocoanut, two dolls, a comb a *kunkuma* box, an eye-salve box, jaggory and two *ravikes* are put into the bride's upper garment, by five married women. These articles are tied up in packages in a *panche* and the bride must carry the whole, till she goes to her husband's lodging, whither she is conducted in state.

The next event is the general giving of wedding presents. All the Kómatis in the town, at least one member for each family, are expected to come and give their presents to the bride in the shape mostly of money, the amount depending upon the means of each party but not exceeding the limit of half a rupee. If any of the Kómatis cannot attend the ceremony in person, either on account of ill-feeling existing between the two families or for any other cause, they send their contribution through a proxy. It is said that the presents made by the bridegroom's party must be twice as much as those made by the other party. The sum thus collected together with the $4\frac{3}{4}$ Rs. (or *múdumállarúka*) presented at the time of *Mahálakshmi pújá* are used to give a present each to the bride's sister and to the maternal uncle; something is given for charity, and any balance that is left is given to the girl for some jewel.

* వడిబాలు కట్టేదానికి చదివింపులు అయ్యేదానికి కన్యకామ్మవారి దురాయి ఉంది.

On the night of this day, the girl is taken formally to her new house, for *Grihapravésam*(ಗೃಹಪ್ರವೇಶಂ) or entering into the husband's house. The husband and wife are decked in bridal costume, with *bháshinga* on their foreheads, and the party go in state to the house where the bridegroom's party have been lodging. At the entrance, two married ladies wave *árati* and the couple enter the house, when their right feet should be placed first on the threshold, and the bride should upset with her foot a measure of rice kept on purpose in the way, to indicate the wish that there should be plenty of grain in her family granaries. They then sit side by side. A row of five cocoanuts is placed before them and *phalapúja* performed. The distribution of *támbúla* and *dakshina* to the assembly takes place before they disperse and the bride sleeps that night in her new home.

The next morning the girl goes back to her father's house with her husband, who has to be formally sent off by the parents-in-law. The pair are taken after dinner to a temple in procession with a *kalasa*. After worship there, the bridegroom is given certain additional presents known as *Vallam Varadakshina* (ವಲ್ಲಂವರದಕ್ಷಿಣ) to serve him during the journey -- a rope, a brass vessel (ಮುಚ್ಚುಪಾತ್ರೆ), a new cloth, one rupee, a cocoanut and a pair of nut-crackers together with a quantity of rice and other provisions. The girl remains behind with her parents and the bridegroom and his party go back to his place.

The father of the bride generally gives some *Varadakshina* (ವರದಕ್ಷಿಣ) to the bridegroom according to previous agreement but the sum is not fixed by any caste custom. There is no custom of paying bride's price.

During the first year after the marriage, the girl is generally taken to the husband's house where she remains for a few days in the company of her mother or some other near relation and returns to her father's house.

During the first year and often during the subsequent years also, till the girl attains puberty, the son-in-law is invited for the *Gauri* and *Dípávali* feasts, when rich presents are given to him. The husband and wife are fêted together on these occasions and *nalugu* takes place in the evenings with song and merriment. The young man also takes presents of clothes to the wife and her mother.

Again, it is the custom among the Kómatis as among the Brahmans, that the son-in-law and mother-in-law and

daughter-in-law and mother-in-law should not pass the same threshold in the Ashâda month of the first year of marriage.

The most auspicious season for marriage is during the five months beginning with the lunar month of Mágha (ಮಾಘ) (January-February).

Puberty ceremonies.

When a girl attains the age of womanhood, she is kept in a separate corner of the house, or in a separate room. The fact of puberty must be first announced by married women, if possible five of them together, as being first discovered by them. When this is known, the girl is given milk and plantains to eat. She is considered impure for seven days, and no person may approach her within a certain distance without incurring impurity which can be removed only by a bath and washing of clothes. Every evening, during these seven days, the girl is dressed in washed white clothes supplied by the village washerman. She is decorated, in her person, and seated on a plank seat in the presence of all the married women in the village, both Komatis and Brahmans. This is styled the ceremony of *Osage* (ಒಸಗೆ or ವಸಿಕೆ).

The seat for the girl is made up in a particular manner (known as spreading *dadiyam*) by five married women. They cover a plank over with a whitewashed strip of cloth supplied by the washerman, and stamp it on the four corners and in the centre with impressions of a right palm of the hand, with a red paint of turmeric and chunam. Flowers, turmeric, *kunkuma* (vermilion) and *akshate* (coloured rice) are thrown on the cloth. At the four corners, four brass lamp stands are kept burning and a thread of cotton yarn is wound round them thus enclosing the seat. The girl now sits on this seat. The women sing songs and present turmeric, *kunkuma*, flowers, etc. Five married ladies pound gingelly and jaggory which are made into balls and a little is given to the girl to eat. Then turmeric, *kunkuma* betel-leaves and nuts with flowers and balls made of gingelly seeds and jaggory are distributed to the women of the assembly who then disperse. This is repeated every evening, the seat being arranged as on the first day by the girl herself. She is made to bathe on the seventh day six times successively, to cleanse her of the impurity of the six days. On that day the married ladies that arranged the seats on the first day, are anointed with oil and bathed. New bangles are put on their hands and a *ravike* is presented to each. The girl is however considered to be in a state of comparative impurity for sixteen

days from the beginning of the period, and cannot enter the kitchen and other inner rooms of the house.

On the 1st, the 3rd or the 5th day, the news of the girl's puberty is sent to her husband's house with a washerman. He also carries presents of gingelly oil, jaggory, turmeric roots, *kunkuma*, green gram and a pair of *panches*, which are received at the husband's house. As a mark of joy, the husband's clothes are discoloured with red coloured water and a feasting on a small scale takes place. The washerman is dismissed with a present for his service.

Consummation of marriage is arranged for on an auspicious day ascertained with the help of an astrologer. Sometimes this event is put off if the *Nakshatra* or star under which the girl attained puberty, is considered to be unlucky.

The young man with his relations goes to his wife's father's house. On the day fixed, the couple are bathed and perform some *hóma** in the morning and a general dinner is given in honour of the occasion. At night after food, the husband and wife seated together perform *Phalapúja* and then they are led into the bedroom, only the ladies going inside. Before they withdraw, another *Phalapúja* takes place and cocoanuts are presented to all the married women present.

When a girl is married as an infant, she remains in her parent's house till she comes of age and till the consummation of her marriage takes place. In the meantime, whenever any auspicious event takes place in her husband's house, she goes with her parents and returns with them. It is the practice among Kómatis as among the Brahmans that the newly married girl should be taken to the husband's house during the first year of the marriage and in default, she cannot be taken there on the second year or any subsequent even year.

When the girl is first sent to her husband's house, the ceremony of house-entering has to be performed once again in the husband's house.

An auspicious time is settled for starting from her father's place. The girl is anointed and bathed and there is a feast in the house. The girl wears a new cloth and is presented with fruits, *támbúla*, etc., by her mother, the

* *Hóma* is a sacrifice performed by pouring ghee with the invocation of *mantras* addressed to various deities.

presents being wrapped in the folds of her garment. Rising from the seat, she prostrates herself before the household god and then her parents and other elders and receives their blessings. She goes round to the houses of her friends and relatives to bid them good-bye, and generally receives some presents from them. The Kómatis are very particular about the omens, and discontinue their journey when any *ill* omens occur. The mother or in her absence some other elderly female member, accompanies the girl together with some male members.

On arriving at the husband's town, the party are received at the temple in front of the village. The bride and her husband are seated together with a *kalasa*, before them, and are besmeard with turmeric and sandal. The god in the temple is worshipped and after the usual distribution of *támbúla* and *kunkuma* to the ladies, they are led in a procession to the husband's house. At the entrance, two married women wave *árati* and throw out the coloured water contained in the plate, the ceremony being mainly meant to ward off the effects of any evil eye that may have lighted on them. The couple enter the house, the wife having to place her right foot first in the house and to upset a measure filled with rice kept on the threshhold. *Phala-púja* takes place after this and *árati* is waved by married women. Cocoanuts, *támbúla* and *dakshina* are then distributed among the Brahmans who have come there. This ceremony takes place between 8 and 9 P.M., the party having to come to the town in the evening at the hour when cows return home, which is technically known as *Gôdhúli lagna.* That night, a dinner is given to all the relatives in honour of the event.

The average age of a boy to marry may be put down as sixteen. As already noticed, this caste is particularly addicted to the celebration of early marriages.

Marriages are always determined by the parents.

The caste, as a whole, are becoming alive to the evils of infant marriage and are evincing a tendency to raise the marriageable age. But the time can never be postponed beyond puberty.

Widow marriage.

Widow marriage is not allowed.

Divorce.

Divorce, in the sense of complete dissolution of marriage, is not known among the caste. When a woman is

found unchaste she is expelled from her husband's house and sometimes certain ceremonies called *Ghaṭa-sráddha* (ಘಟ ಶ್ರಾದ್ಧ) *pseudo* funeral ceremonies, are performed to her. There after neither connection nor even relationship exists between her and her husband, but she cannot remarry.

Adultery on the part of the woman is regarded with abhorrence and results in her excommunication.

Funeral ceremonies.

In funeral ceremonies, they are mostly influenced by the Brahmans whose customs they have taken up entirely. The ceremonies observed are the same as those of the Brahmans but the ritual is *Puranic.*

When the approach of death is apprehended, a Brahman prepares *Panchakavya** and administers it to the dying man for purifying his body. Often a cow† is presented with *dakshina* to a Brahman. When the man arrives at the last moments,‡ a gold piece and leaves of *Tulasi* (sacred basil) are put into his mouth and every one of the relatives pours some water into his mouth, as the last service which they can do to him on earth.

As soon as life is extinct, the body is bathed and wrapped in a new cloth and is placed flat on a bamboo frame called *chatta* (ಚಟ್ಟ). The chief mourner bathes in cold water and wears wet clothes. He then kindles a fire in front of the house (*s'avágni* ಶವಾಗ್ನಿ) and does *hóma* for the purpose of obtaining expiation of six kinds.$ In an earthen pot, rice

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* *Panchakavya* are the "five products of the cow" (*i. e.* milk, buttermilk, ghee, urine and excreta) mixed together and consecrated with *mantras.* When the mixture is swallowed, in the prescribed manner, it is said to purify the body and cleanse it of the effects of all previous sins.

† The receipt of a cow as a gift is considered a very low act requiring *práyaschitta* to purify the donee. Indeed it seems to be the belief, that the more efficacious a gift to the donor, the more heinous a sin it is on the part of the donee to receive it.

‡ Among Brahmans and other higher castes, they try to make the dying man pronounce the name of Náráyana, and shout it in his ears, so that it may at least occur to his mind. Kómatis so identify this name with the moment of death, that they do not pronounce it on ordinary occasions, and are reported to hold a solemn consultation whether the moment has arrived for making a sick man pronounce "that word."

When a man's name happens to be Náráyana, they corrupt it into something else as Nárayya.

$ The six objects of expiation are:—

ಊರ್ಧ್ವೋಚ್ಛಿಷ್ಟ, ಅಧೋಚ್ಛಿಷ್ಟ, ಅಂತರಿಕ್ಷಮರಣ, ಖಟ್ವಾಮರಣ, ಆಶಾಚಾಮರಣ, and ಅಸ್ನಾನಮರಣ.

is taken for *pathi pinda* (ಪಥಿಪಿಂಡ), that is for offering it when the body is placed on the ground half way. Here the bearers change sides. On arrival at the cremation ground, ceremonies called *Paithri karma* (ಪೈತೃಕರ್ಮ), *Chiti Sámskára* (ಚಿತಿಸಂಸ್ಕಾರ) and *Préta Dahana hóma* (ಪ್ರೇತದಹನಹೋಮ) are performed before placing the dead body on the funeral pyre. Then ghee is poured on the body, perhaps with the object that it may facilitate the complete burning of every part of it, and some coins (gold or silver) are placed on the four corners of the pyre. The chief mourner perambulates the bier three times with a pot on his shoulders, filled with water, and the by-standers throw a stone at the pot at the end of each turn. The Brahman repeats the appropriate *mantra* and the chief mourner lights the pyre. The *Nagna Sráddha* is performed to remove blindness, deafness or other bodily defect that may possibly have afflicted the deceased in life. The party stop at the cremation ground till the body is half burnt and then, bathing in a well or a tank, all return home. The bearers and mourners before going to their respective houses have to look at a light kept burning on the spot where the deceased expired. This light is kept for 15 days. During this period at meal time before any member of the family eats, food and water are kept near the light and some cooked rice is thrown over the roof of the house to be eaten by the crows. On the 16th day the light is put out.

From the second day forwards, obsequial ceremonies called *Nityavidhi* are performed every morning. They are the same as those observed by Brahmans and are as follow :—

A large sized pebble is set apart (*silà sthápana*) and the ghost of the deceased which is believed to be hovering about without going to the other world, is invoked into it (*Préta-ávdhana*). This is washed with water in which a cloth is immersed and sesamum seed are thrown (*Vásódaka* and *Tilódaka*).

Then *Pindas* (balls of cooked food) are offered and then thrown to the crows. If the latter do not readily carry them away, it is considered that the deceased has not had all his earthly desires fulfilled, and the survivors promise that his last wishes will be carried out.

On the third day, the ceremony of *sanchayana* (ಸಂಚಯನ) is performed; the ashes of the deceased are collected and

scattered in water and the unburnt bones, if any, are collected and thrown in water or are kept by, to be carried to a sacred river, such as the Káverí or the Ganga, if the family can afford the expense.

On the 15th day, after the *Nityavidhi*, the stone is removed after *sildvisarjana*, the ghost being supposed to leave this temporary abode. A *hóma* is perfomed to get rid of the *sútaka* (pollution). The *Préta* and *Préta sakha* and *Rudra* are worshipped, all the male agnates (having no father alive) taking part in it.

On the 16th day, a he-calf is branded and set at large to roam about ownerless and this ceremony called *Vrishvut-sarga*, is believed to rid the soul of its *Pais'dcha* character. Then *ájya sráddha* is performed, for the purpose of purifying the deceased's soul to render it fit to take the next form, that of *Vasurúpa* (ವಸುರೂಪ).

Shóḍasa sráddha (ಷೋಡಶಶ್ರಾದ್ಧ) or 16 sráddhas which properly speaking should be spread over the whole year, are finished this day as it would otherwise be inconvenient for the family to remain in pollution during the entire period.

Then follows *Sapindi-karana* or uniting the pinda (corpus) of the deceased with those of the ancestors. This is believed to give the deceased a higher spirit nature (*Vasu Rudra* and *Aditya*).

All the agnates bathe after this and get rid of their *Sútaka* this day.

The next day they have *Vaikuṇtha Samárádhana* (ವೈಕುಂಠಸಮಾರಾಧನ) feeding the Brahmans, to ensure for the deceased an entry into *Vaikuṇtha* or the abode of Vishnu, the region of bliss.

Even after this course of ceremonies is run through, the chief mourner is not considered as having shaken off *Sútaka* completely for one year. He has during this period to perform monthly ceremonies (ಮಾಸಿಕ) on days corresponding to that on which the deceased died and also similar ceremonies on the 12 new-moon days. At the end of the year the *Sráddha* and *Vaikuṇtha Samárádhana* are to be repeated. This completes the period of mourning and it is only after that, that the chief mourner may perform any auspicious events, such as marriage in his family. The period of mourning lasts for sixteen days for all the agnates

of seven degrees and for five days for the rest. If a child under six months dies, a mere bath (overhead) removes the pollution ; so also a bath only is taken for the death of a daughter's son.

During the period of pollution, the mourners should not wear caste marks and should abstain from sweets, milk, betel-leaves and nuts, flowers, sandal, etc. They must observe sexual abstinence and may not attend to their daily ablutions in the usual form.

The Kómatis perform *Kála Sráddha* that is Sráddhas on the day of the year corresponding to the day of death.

They observe the dark fortnight of *Bhádrapada* (August-September) as the period fixed for performing ceremonies for propitiating the ancestors in general On the last day of the month (new-moon day), they give rice and other provisions with some money to Brahmans.

For a childless ancestor, some one of the near agnates performs the obsequial ceremonies. Until they are performed, no auspicious ceremonies can take place in the house of any of the agnates.

If a person meets with a violent death, a period of three to six months is allowed to elapse before beginning the funeral ceremonies. A *Práyaschitta* for purifying the *préta* (ghost) of the evil of such death is first performed and then the rest of the ceremonies as are usual are gone through.

Generally before beginning any auspicious ceremony, such as marriage, the female ancestors are worshipped by installing a *kalasa* in the central portion of house, and offering *támbúla*, with some sweets, to it by way of worship. Married women are invited and are entertained at a dinner.

When a second wife is subject to any ailment, it is generally attributed to the trouble caused by the deceased and accordingly the latter is worshipped like other female ancestors.

No clothes are burnt with the dead body. In fact, even the one cloth with which the body is wrapped, is afterwards removed and the nakedness is covered by means of plantain leaves. Cooked rice and ghee are thrown into the pyre when it is lit, to propitiate *Agni*.

Social status.

There are no traces visible of the caste having had any unsettled or wandering habits. The Kómatis are very

conservative in their customs and manners and are extremely unwilling to move from their settled places. They have no recognized head-quarters but are found largely in big trading centres. The places where they are most numerous in the State are Mysore, Bangalore and Chintamani.

Penukonda in the Krishna District, where their tribal goddess is reputed to have been born, is believed to be their head-quarters, but very few of this State have seen the place.

There is nothing peculiar in the construction of their houses except that in the older type of them, the portion facing the street is built as open stalls for trading, and the hinder portion, which is reached through a long narrow passage, is used as the dwelling house. As a consequence, such houses have hardly any windows and are ill-lighted and ill-ventilated.

No outsider can be admitted into the caste. Some transgressions such as eating flesh or eating with a lower caste are inexpiable and involve expulsion from caste ; and they are quite as strict as Brahmans in this respect. Less serious faults can be atoned for by suitable *Práyaschitta* (purification) and payment of a fine to the caste Guru who gives *Tirtha* and *prasáda* (holy water and food and flowers that have been offered to God) as a token of accepted expiation.

Inheritance

They follow the Hindu law of inheritance. At the time of partition, an extra share (*Jeshthámsa*) is generally allowed to the eldest brother. Sometimes **illátam* is practised, but rarely.

Trial by ordeal has long been out of practice in this caste as in many higher castes. Oaths are taken in enquiries where regular witnesses cannot be had. Swearing in the names of their tribal goddess and of the parents and children is common. One form of oath-taking is making the swearer stand before an image in a temple with a garland of red flowers round his neck and the book Ramayana in his hands and asking him to make a statement

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**Illátam* (ಇಲ್ಲಾಟವು) somewhat funnily spelt and pronounced 'illatom' is a compound of the Dravidian term *illu* a house or family and 'atam' (status or acting). When one has no sons, a daughter is married to a man who agrees to become a member of the family and who thereafter resides in the father-in-law's house and inherits his estate for his children. This relationship is styled *illátam*.

as to a fact. Such swearing is very rarely, if at all, resorted to. They believe in omens, sorcery, oracles, and other such superstitions according to their individual culture and idiosyncrasies.

Food.

Kómatis are strict vegetarians and totally abstain from liquor.

Brahmans are the only class in whose house they eat, while Bédas, Mádigas and Korachas are the only lower classes who eat in the houses of the Kómatis. Though Kómatis are considered so high in the social scale, it is really surprising that even some of the low class people do not eat in their houses nor drink water touched by them. Mailaris who profess to be a sub-division of the Balajas eat in the houses of Kómatis, but it is due to the fortuitous circumstance that, as noted above, they became attached to the Kómatis and were considered as their children.

Occupation

Kómatis believe that their original occupations were those fixed by orthodox opinion for the Vaisya caste, *i.e.*, agriculture, cattle-rearing and commerce. The first two are almost never followed in the present day. Any lands they hold, they farm out to raiyats on *vára* or other tenures. They are at present, mainly a trading class in South India and are neither artizans nor hunters Some have of late taken to Government service. Change of profession does not lower them in status so long as the profession adopted is not a base one such as sweeping, scavenging, etc., in which case the man loses caste.

Religion.

They employ Brahmans for religious and ceremonial purposes. Indeed no other caste is more attached to the Brahmans and is more dependent on them for religious purposes than the Kómatis. Unlike other castes, the women of this caste make it an article of their religious duty to offer *támbúla,* fruits and flowers to the Brahman ladies on every festive occasion, some on every Tuesday and some oth rs almost every day and receive their blessings, in the efficacy of which they have implicit faith. Their tribal goddess Kanyaka, is generally worshipped by a man of the Mailari caste, but latterly even for this they employ Brahmans, who seem to satisfy their scruples against worshipping a tribal goddess of a lower caste, by postulating a divine nature for the *kanyaka* as being an incarnation of Siva's consort Pàrvati.

There are both Saivas and Vaishnavas among them. They worship all the gods of the Hindus without showing exclusive preference to any. Besides, each family has a tutelary deity to whom special offerings are made on such occasions as marriage or illness.

In common with the Brahmans and other higher castes, the Kómatis worship *Nága* or the serpent god. This worship is generally confined to women and is carried on on a large scale once a year on the fifth (5th) day of the bright fortnight of Srávana (July and August). The representations of serpents are cut in stone slabs and are set up round an *Asvattha* tree on a platform, on which is also generally planted a margosa tree. These snakes in stones are set up in performance of vows and are said to be specially efficacious in curing bad sores and other skin diseases and in giving children The women go to such places for worship with milk, fruits and flowers on the prescribed day which is observed as a feast day. The stones are washed, smeared over with turmeric, sandal, etc., and offerings of milk curds and fruit are made to them and some *dakshina* is given to the *purókhit* and other Brahmans. Sometimes they search out the holes and pour some milk for live serpents. The previous day (4th of this month) is also held sacred for the *pújá*. Other important days on which the serpent worship is done are the 6th days (ಷಷ್ಠಿ) of the bright fortnight of Márgasira, Pushya and Mágha.

The Asvattha (ಅಶ್ವತ್ಥ) or peepul tree is another object of worship, being held to be the special abode of Vishnu or Narayana, who is hence known as Asvattha Narayana. The margosa is considered the female to go in conjunction with this tree and one is planted with this and a ceremony of mock marriage is conducted before consecrating these trees. The main feature of this *púja* is to go round and round the tree a fixed number of times every day. This worship is believed to cure mental derangement such as possession of devils, and also to help childless women to conceive. The benefit of a clean bath early in the morning followed by open air physical exerciso especially to women of the better classes whose habits are so sedentary, are valuable consequences of this form of worship and the devotees, it is no wonder, are often rewarded with the fulfilment of their desires.

Tulasi (Basil) and *Bilva* plants are considered sacred and the former plant is planted on a well built platform and worshipped.

Their patron god is *Nagarésvara* (ನಗರೇಶ್ವರ) and the goddess is *Kanyakaparamésvari* (ಕನ್ಯಕಾಪರಮೇಶ್ವರಿ), of which the worship is obligatory. They do not worship any other minor gods; but when at the time of epidemics or otherwise, the villagers worship Mári (ಮಾರಿ) and other village gods, the Kómatis have no objection to contribute their quota and offer cocoanuts and flowers.

In their dress and ornaments, Kómatis do not differ much from the Bráhmans. The dress of males consists of a *panche* (tied round the waist), a *dhótra* (or an upper-cloth), a turban and sometimes a long coat; of late, however improved methods of dressing are adopted. The Komati woman wears a *sire* and a *ravike*. Komati women are not noted for personal appearance and they are particular in colouring their limbs and cheeks with turmeric. The hair of the head is gathered into a long plait and is allowed to hang straight down on the back. Long hair is considered as one of the essentials of beauty and those who are wanting in this, use yak-tails (ಚೌರಿ) which are enmeshed with the natural hair and plaited. The women are as a rule very profuse in their jewels and large sums are invested in gold ornaments.

Kómatis as Vaisyas wear the sacred thread and their right thereto is never disputed. The married condition of a man is denoted by his wearing two or three *yagnópavitas* (of three threads each) and by the presence of a toe-ring on the second toe of the right leg. The married condition of a woman is indicated by her wearing the *táli*, a nose screw on the left of the nose, wearing of *Bugadi* (ಬುಗಡಿ), *O'le* (ಓಲೆ), glass bangles in the wrists and toe-rings.

Differing from the Brahmans, the widows, though they shave their heads, continue to wear a few ornaments (bangles, etc.) on their person, while the Brahman widows eschew all such vanity.

Kómati women sometimes undergo tattooing when in girlhood, but very rarely afterwards. The operation is done by a Koracha woman. The designs represent *Brindávana* (ಬೃಂದಾವನ) or bed of the sacred basil, central *bottu* or a dot, on the forehead a plantain bush or some geometrical figure.

Caste council. They have caste councils at the head of which are *Setti* and *Yajaman* who get the first seats at all meetings and

first *támbúlas* on occasions like marriage. These councils are competent to judge and decide questions relating to the tribal disputes ; and they should be consulted whenever they have to invite their Brahman Guru Bháskaracharya to visit their place. Of such Bháskaracháryas there are several families who have jurisdiction over Kómatis in different defined districts. They make periodical visits, enquire into and decide breaches of caste rules and tribal disputes and give *Tírtha* and *Prasáda* to their disciples. They derive a fairly regular revenue from the presents given by these men on such occasions.

The Kómatis have another functionary called Mummadi Setti who is jocularly believed to sit at the head of the table at large dinner parties to regulate the distribution of food. They are said to have a convention that what he declines, other guests are all to decline, and that he regulates his conduct by the quantity of the particular dish available, as he sits near the kitchen and can see everything inside.

It is somewhat curious that this caste of traders should have no trade guilds. Each man looks to his own business, a knowledge of which he keeps carefully to himself. But they have a strong clannish feeling and are ready to set up their unfortunate castemen on their legs if they can do so without much sacrifice on their own part.

APPENDIX.

List of Gótras.

	Gótra.	Rishi.	Article tabooed.
1	*Granthi Sila kula* (ಗ್ರಂಥಿಶಿಲಕುಲ)	Gautama (ಗೌತಮ)	(ದೇವಕಾಂಚನ ಪುಷ್ಪ) Flower of the tree *Bauhinia purpurea*
2	*Vyálakúlakula or vela-goḷḷakula* (ವ್ಯಾಳಕೂಲ ಕುಲ ಅಥವ ವೆಲ ಗೊಳ್ಳಕುಲ)	Jaimini (ಜೈಮಿನಿ)	(ನೆಲ್ಲಿಕಾಯಿ) Fruit of the tree *Emblic myrabolan*
3	*Budhanakula or Buddhikula* (ಬುಧನ ಕುಲ ಅಥವ ಬುದ್ಧಿಕುಲ)	Bhárgava (ಭಾರ್ಗವ)	Lime fruit. (ನಿಂಬೇಕಾಯಿ)
4	*Koratakula or Kuratakula* (ಕೊರಟಕುಲ ಅಥವ ಕುರಟಕುಲ)	Matanga (ಮತಂಗ)	A pumpkin. (ಕುಂಬಳಕಾಯಿ)
5	*Peddhisista* (ಪೆದ್ದಿಶಿಷ್ಟ)	Preethamanaska (ಪ್ರೀತಮನಸ್ಕ)	Green pulse (ಹೆಸರು)
6	*Pérusista* (ಪೇರುಶಿಷ್ಟ)	Bruhadasva (ಬೃಹದಶ್ವ)	Curds of the sheep (ಕುರಿಮೊಸರು)
7	*Inkóla* (ಇನಕೋಲ)	Soundarya (ಸೌಂದರ್ಯ)	The red lotus (ಕೆಂದಾವರೆ)
8	*Súrusista* (ಸೂರಶಿಷ್ಟ)	Sanatkumàra (ಸನತ್ಕುಮಾರ)	The gourd *Momordica monadelpha Roxb* (ತೊಂಡೆಹಣ್ಣು)
9	*Karakapála* (ಕರಕಪಾಲ)	Kousika (ಕೌಶಿಕ)	A tall shrub, the gigantic swallow-wort or manure-leaf. *Calotropis gigantea R. Br.* (ಎಕ್ಕದಗಿಡ)

Gótra.	Rishi.	Article tabooed.
10 *Sántála* (ಸಾಂತಾಲ)	Vàlmiki (ವಾಲ್ಮೀಕಿ)	A prickly tree with an eatable pod, *Prosopis spicigera* (ಬನ್ನೀಗಿಡ)
11 *Tuppála* (ತುಪ್ಪಾಲ)	Thumbara (ತುಂಬುರ)	The long pepper (ಹಿಪ್ಪಲಿ)
12 *Pippalakula or Puppálakula* (ಪಿಪ್ಪಲಕುಲ ಅಥವ ಪುಪ್ಪಾಲ ಕುಲ)	Pésala (ಪೇಶಲ)	The pungent fruit *Photos officinalis* (ಗಜಹಿಪ್ಪಲಿ)
13 *Vasantakula* (ವಸಂತಕುಲ)	Varuṇa (ವರುಣ)	The brinjal (ಬದನೇಕಾಯಿ)
14 *Puneeta or Putcha* (ಪುನೀತ ಅಥವ ಪುಚ್ಚ)	Sukànchana (ಸುಕಾಂಚನ)	A bitter gourd (ಪುಚ್ಚಕಾಯಿ)
15 *M sántakula* (ಮಾಸಾಂತಕುಲ)	Kapiláchárya (ಕಪಿಲಾಚಾರ್ಯ)	Black gram (ಉದ್ದು)
16 *Vikramas'sta* (ವಿಕ್ರಮ ಶಿಷ್ಟ)	Visvàmitra (ವಿಶ್ವಾಮಿತ್ರ)	Red earth or ochre (ಕಾವಿಕಲ್ಲು)
17 *Ayanakula* (ಅಯನಕುಲ)	Pingaḷa (ಪಿಂಗಳ)	*Linum Usitatissimum* (ಅಗಸೆಯೆಲೆ)
18 *Mandikula* (ಮಂಡಿಕುಲ)	Kapila (ಕಪಿಲ)	Mango (ಮಾವಿನಕಾಯಿ)
19 *Balisista* (ಬಲಿಶಿಷ್ಟ)	Bháradvája (ಭಾರದ್ವಾಜ)	A kind of fruit (ಬಲಸುಕಾಯಿ)
20 *Padmasista* (ಪದ್ಮಶಿಷ್ಟ)	Muniráju (ಮುನಿರಾಜು)	Lotus stock (ಕಮಲನಾಳ)
21 *Anantakula* (ಅನಂತಕುಲ)	Rushyasringa (ಋಷ್ಯಶೃಂಗ)	A kind of pulse (ಅಲಸಂದಿ)
22 *Vinna or vennakula* (ವಿನ್ನ ಅಥವ ವೆನ್ನಕುಲ)	Mandapála (ಮಂಡಪಾಲ)	Bamboo seed (ಬಿದುರಕ್ಕಿ)
23 *Komarasista or kumára sista* (ಕೊಮರಶಿಷ್ಟ ಅಥವ ಕುಮಾರಶಿಷ್ಟ)	Ugraséna (ಉಗ್ರಸೇನ)	A species of *Barleria* (ಗೋರಂಟಿಯಲೆ)

Gótra.	Rishi.	Article tabooed.
24 *Morukula* (ಮೊರುಕುಲ)	Márkandéya (ಮಾರ್ಕಂಡೇಯ)	Indian fig (ಅತ್ತಿ)
25 *Mounji or Munjikula* (ಮೌಂಜಿ ಅಥವ ಮುಂಜಿಕುಲ)	Munjivratudu (ಮುಂಜಿವ್ರತುಡು)	Pepper (ಮೆಣಸು)
26 *Abhimanchakula* (ಅಭಿಮಂಚಕುಲ)	Yájnavalkya (ಯಾಜ್ಞವಲ್ಕ್ಯ)	Myrabolan (ನೆಲ್ಲಿಕಾಯಿ)
27 *Channasista* (ಚನ್ನಶಿಷ್ಟ)	Soundilya (ಶಾಂಡಿಲ್ಯ)	Panicum grain (ಸಾವೆ)
28 *Sri'sista or Sirisista* (ಶ್ರೀಶಿಷ್ಟ ಅಥವ ಶಿರಿಶಿಷ್ಟ)	Srídhara (ಶ್ರೀಧರ)	Bengal gram (ಚಿರಶನಗಲು)
29 *Prahinu or Pydikula* (ಪ್ರಹಿಣು ಅಥವ ಪೈಡಿಕುಲ)	Angírasa (ಆಂಗೀರಸ)	*Momordica charantia* (ಹಾಗಲಕಾಯಿ)
30 *Ghanasrilakula* (ಘನಶ್ರೀಲಕುಲ)	Koundinya (ಕೌಂಡಿನ್ಯ)	Kitchen herb *Celosia albida* (ಅಣ್ಣೆಸೊಪ್ಪು)
31 *Bhramada or Bhramara* (ಭ್ರಮದ ಅಥವ ಭ್ರಮರ)	Gárgya (ಗಾರ್ಗ್ಯ)	A kind of fruit (ಹಾಲುಕಾಯಿ)
32 *Prithvisista* (ಪೃಥ್ವಿಶಿಷ್ಟ)	Bhrigu (ಭೃಗು)	Jambolina (ನೇರಳೆ)
33 *Renta* (ರೆಂಟ)	Samvarta (ಸಂವರ್ತ)	The fragrant grass *Cyperus rotundus* (ಕುರುವಿಂದಮು)
34 *Useera* (ಉಸೀರ)	Harivaktra (ಹರಿವಕ್ತ್ರ)	*Emblica officinalis* (ಉಸಿರಿಕ ಅಥವ ಆಮಲಕ)
35 *Sus'álakula' or Susálla-kula* (ಶುಶಾಲಕುಲ ಅಥವ ಸುಸಾಳ್ಳಕುಲ)	Angírasa (ಆಂಗೀರಸ)	

Gótra.	Rishi.	Article tabooed.
36 *Chidúpa or Chidurúpa* (ಚಿದೂಪ ಅಥವ ಚಿದುರೂಪ)	Pavitrapáni (ಪವಿತ್ರಪಾಣಿ)	Chrysanthemum (ಶ್ಯಾವಂತಿ)
37 *Dheekshama* (ಧೀಕ್ಷಮ)	Akshaya (ಅಕ್ಷಯ)	Grapes (ದ್ರಾಕ್ಷಿಪಂಡ್ಲು)
38 *Budharuksa or Budhar* (ಬುಧರುಕ್ಸ ಅಥವ ಬುಧರು)	Bódháyana (ಬೋಧಾಯನ)	A species of jessamine (ಶಿವಮಲ್ಲೆ)
39 *Yánasabhikula or yanasakula* (ಯಾನಸಭಿಕುಲ ಅಥವ ಯನಸ ಕುಲ)	Pisábarbara (ಪಿಶಾಬರ್ಬರ)	Wheat (ಗೋಧಿ)
40 *Kámasista* (ಕಾಮಶಿಷ್ಟ)	Kámyaka (ಕಾಮ್ಯಕ)	Camphor-áradish and other esculent roots (ಕರ್ಪೂರ-ಕಂದಮೂಲ)
41 *Kadamba* (ಕದಂಬ)	Koutsuka (ಕೌತ್ಸುಕ)	Black lotus (ನಲ್ಲಕಲವಲು = ಕನ್ನೈದಿಲೆ)
42 *Anumarshanakula* (ಅನುಮರ್ಷಣಕುಲ)	Sthúlasiraska (ಸ್ಥೂಲಶಿರಸ್ಕ)	Alum (ಸ್ಫಟಿಕ)
43 *Yelamancha* (ಯಲಮಂಚ)	Krishna Dvaipayana (ಕೃಷ್ಣದ್ವೈಪಾಯನ)	Cardamom (ಯಾಲಕ್ಕಿ)
44 *Trimúlakula* (ತ್ರಿಮೂಲಕುಲ)	Mádhavudu (ಮಾಧವುಡು)	Camphor (ಕರ್ಪೂರ)
45 *Krama sista* (ಕ್ರಮಶಿಷ್ಟ)	S'arabhanga (ಶರಭಂಗ)	A radish and other esculent roots (ಕಂದಮೂಲ)
46 *Proudhayáji* (ಪ್ರೌಢಯಾಜಿ)	Mousala (ಮೌಸಲ)	Snake-gourd (ಪಡುವಲಕಾಯಿ)
47 *Samasista* (ಸಮಶಿಷ್ಟ)	Sanandana (ಸನಂದನ)	Bamboo seed (ಬಿದುರಕ್ಕಿ)
48 *Pálakula* (ಪಾಲಕುಲ)	Pávana (ಪಾವನ)	Bael tree (ಬಿಲ್ವಪತ್ರೆ)

	Gótra.	Rishi.	Article tabooed.
49	*Ishupa or Isupakula* (ಇಷುಪ ಅಥವ ಇಸುಪಕುಲ)	Vishnuvardhana (ವಿಷ್ಣುವರ್ಧನ)	Asafœtida (ಹಿಂಗು)
50	*Chakramúla* (ಚಕ್ರಮೂಲ)	Chakrapáni (ಚಕ್ರಪಾಣಿ)	Kitchen herb (ಚಕ್ರವರ್ತಿಸೊಪ್ಪು)
51	*Vasti kula* (ವಸ್ತಿಕುಲ)	Vasista (ವಶಿಷ್ಟ)	Cuscus grass (ಲಾವಂಚ)
52	*Kránukula* (ಕ್ರಾನುಕುಲ)	Pundarika (ಪುಂಡರೀಕ)	Red radish (ಕೆಂಪುಮುಲ್ಲಂಗಿ)
53	*Dhanakula* (ಧನಕುಲ)	Krishna (ಕೃಷ್ಣ)	*Achyranthes aspera* (ಉತ್ತರೇಣಿ)
54	*Trivikramasista* (ತ್ರಿವಿಕ್ರಮಶಿಷ್ಟ)	Trijata (ತ್ರಿಜಟ)	Pumpkin (ಕುಂಬಳಕಾಯಿ)
55	*Virarisista* (ವಿವರಿಶಿಷ್ಟ)	Vishvaksénа (ವಿಷ್ವಕ್ಸೇನ)	Jessamine (ಜಾಜೀಹೂವ್ವು)
56	*Tulasikula* (ತುಲಸಿಕುಲ)	Pútikarsha (ಪೂತಿಕರ್ಷ)	Holy Basil (ತುಲಸಿ)
57	*Bhmasista* (ಭೀಮಶಿಷ್ಟ)	Jábáli (ಜಾಬಾಲಿ)	White silk (ಬಿಳಿರೇಷ್ಮೆ)
58	*Ikshváku* (ಇಕ್ಷ್ವಾಕು)	Mahátéjaska (ಮಹಾತೇಜಸ್ಕ)	China rose (ದಾಸವಾಳದಹೂವ್ವು)
59	*Hastikula* (ಹಸ್ತಿಕುಲ)	Soumya (ಸೌಮ್ಯ)	A kind of vegetable (ಉಪೋತಕಿ)
60	*Ganamukha* (ಗಣಮುಖ)	Kasyapa (ಕಶ್ಯಪ)	Fragrant oleander (ಕಣಗಿಲೆ)
61	*Dhana gunda* (ಧನಗುಂಡ)	Samvartaka (ಸಂವರ್ತಕ)	Pomegranate (ದಾಳಿಂಬೆ)
62	*Vanasista* (ವನಶಿಷ್ಟ)	Samika (ಶಮೀಕ)	Bitter vegetables (ಕಹಿಪಲ್ಯ)
63	*Venkóla* (ವೆಂಕೋಲು)	Védanidhi (ವೇದನಿಧಿ)	Brinjals (ಬದನೆಕಾಯಿ)

Gótra.	Rishi.	Article tabooed.
64 *Andira* (ಅಂದಿರ)	Satyavrata (ಸತ್ಯವ್ರತ)	Jambolina (ನೇರಳೇಹಣ್ಣು)
65 *Thankdra* (ತಂಕಾರ)	Maháséna (ಮಹಾಸೇನ)	(ಅಚ್ಯುತ)
66 *Mushtita* (ಮುಷ್ಟಿತ)	Muchikunda (ಮುಚಿಕುಂದ)	A kind of root (ಕುರುದೇಬೇರು)
67 *Chandaka* (ಚಂದಕ)	Dhoumya (ಧೌಮ್ಯ)	Sugar-cane (ಬಿಳೀಕಬ್ಬು)
68 *Trikushika* (ತೃಕಷಿಕ)	Turyavrata (ತುರ್ಯವ್ರತ)	
69 *Mangama* (ಮಂಗಮ)	Hayagríva (ಹಯಗ್ರೀವ)	*Phaseolus radiatus* (ಅವರೆ)
70 *Vridhdhi* (ವೃದ್ಧಿ)	Brihaspati (ಬೃಹಸ್ಪತಿ)	(ಗಜಫಲ)
71 *Kamala* (ಕಮಲ)	Suka (ಶುಕ)	White lotus (ಬಿಳಿದಾವರೆ)
72 *Kanya* (ಕನ್ಯ)	Prémada (ಪ್ರೇಮದ)	Jambolina (ನೇರಳೇಹಣ್ಣು)
73 *Samana* (ಶಮನ)	Kánchana (ಕಾಂಚನ)	Jessamine (ಮಲ್ಲಿಗೆಹೂವು)
74 *Souna kula* (ಶೌನಕುಲ)	Sounaka (ಶೌನಕ)	Panicum grain (ಹಾರಕ)
75 *A'mala* (ಆಮಲ)	A'svaláyana (ಆಶ್ವಲಾಯನ)	Indian fig (ಅತ್ತಿಹಣ್ಣು)
76 *Gundakula* (ಗುಂಡಕುಲ)	Sárngarava (ಶಾರ್ಙ್ಗರವ)	Lime fruit (ನಿಂಬೇಹಣ್ಣು)
77 *Srípumsika* (ಶ್ರೀಪುಂಶಿಕ)	Pulastya (ಪುಲಸ್ತ್ಯ)	(ಪಾಲಪಂಡು)
78 *Udváhakula or Pendlikula* (ಉದ್ವಾಹಕಕುಲ-ಅಥವ ಪೆಂಡ್ಲಿಕುಲ)	Prabhátudu (ಪ್ರಭಾತುಡು)	A kind of herb (ದೊಡ್ಡಿಸೊಪ್ಪು)
Ravisista (ರವಿಶಿಷ್ಟ)		

	Gótra.	Rishi.	Article tabooed.
79	*Manyakula* (ಮನ್ಯಕುಲ) *Mánabha* (ಮಾನಭ)	Mandavya (ಮಾಂಡವ್ಯ)	A species of curcuma (ಮರದರಶಿನ)
80	*Anupa* (ಅನುಪ) *Anupála* (ಅನುಪಾಲ)	Agastya (ಅಗಸ್ತ್ಯ)	*Phaseolus Radiatus* (ಅವರೆ)
81	*Inchupa* (ಇಂಚುಪ) *Ghonta* (ಘೊಂಟ)	Gópa (ಗೋಪ)	White lotus (ಬಿಳಿದಾವರೆ)
82	*Turyáta or Tóta* (ತುರ್ಯಾಟ ಅಥವ ತೋಟ) *Tulasista* (ತುಲಶಿಷ್ಟ)	Pùtimásha (ಪೂತಿಮಾಷ)	Red water cresses (ಕೆಂಪುತೋಟದಸೊಪ್ಪು)
83	*Srílakula or Chilatula* (ಶ್ರೀಲಕುಲ ಅಥವ ಚಿಲತುಲ) *Srírangakula* (ಶ್ರೀರಂಗಕುಲ)	Srívatsa (ಶ್ರೀವತ್ಸ)	A small kind of castor oil seed (ಚಿಟ್ಟಾಮಿದಾಲು)
84	*Ghantásthùla or Ghantasula* (ಘಂಟಾಸ್ಥೂಲ ಅಥವ ಘಂಟಸುಲ) *Ganapa* (ಗಣಪ)	Pallava ಪಲ್ಲವ)	Plantain fruits (ಬಾಳೇಹಂಣು)
85	*Sréshtakundala or Jégolla* (ಶ್ರೇಷ್ಠಕುಂಡಲ ಅಥವ ಜೇಗೊಳ್ಳ) *Chara* (ಚರ)	Kandarpa (ಕಂದರ್ಪ)	Sandal (ಶ್ರೀಗಂಧ)
86	*Palaka* (ಪಲಕ) *Patana* (ಪಟನ)	Dálbhya (ದಾಲ್ಭ್ಯ)	(ಹಾಲುಹಂಣು)

Gótra.	Rishi.	Article tabooed.
87 *Désista or Dêsetla* (ದೇಶಿಷ್ಟ ಅಥವ ದೇಶೆಟ್ಲ) *Dayásista* (ದಯಾಶಿಷ್ಟ)	Dévala (ದೇವಲ)	*Pinus deodara*
88 *Mathana or Mithuna* (ಮಥನ ಅಥವ ಮಿಥುನ) *Madhya or Maddhi* (ಮಧ್ಯ ಅಥವ ಮದ್ಧಿ)	Maitrèya (ಮೈತ್ರೇಯ)	The fragrant screw-pine or Pandanus flower (ತಾಳೆಹುವ್ವು)
89 *Sanakula* (ಸನಕುಲ) *Sánakula* (ಶಾನಕುಲ)	Sanaka (ಸನಕ)	Nutmeg (ಜಾಜಿಕಾಯಿ)
90 *Utakula* (ಉತಕುಲ) *Utasista* (ಉತಶಿಷ್ಟ)	Nárada (ನಾರದ)	*Achyranthes aspera* (ಉತ್ತರೇಣಿ)
91 *Kouti or Kótakula* (ಕೌಟಿ ಅಥವ ಕೋಟಕುಲ) *Karṇáṭa of Karṇakula* (ಕರ್ಣಾಟ ಅಥವ ಕರ್ಣಕುಲ)	Kaṇva (ಕಣ್ವ)	Pigeon pea (ಬಿಳಿತೊಗರಿ)
92 *Channakula* (ಚೆನ್ನಕುಲ) *Jánukula* (ಜಾನುಕುಲ)	Janhu (ಜನ್ಹು)	Guava (ಶೀಬಿಹಣ್ಣು)
93 *Dantakula* (ದಂತಕುಲ) *Dyanta or Dontakula* (ದ್ಯಂತ ಅಥವ ದೊಂತಕುಲ)	Sutíkshaṇa (ಸುತೀಕ್ಷ್ಣ)	*Phaseolus radiatus* (ಅವರೆ)
94 *Munikula* (ಮುನಿಕುಲ) *Múlakula* (ಮೂಲಕುಲ) Nábhilana or Nábhiḷḷakula (ನಾಭೀಲನ ಅಥವ ನಾಭೀಳ್ಳಕುಲ)	Moudgalya (ಮೌದ್ಗಲ್ಯ)	Horsé radish (ನುಗ್ಗೇಕಾಯಿ)

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95	*Harisitla* or *Arisitla* (ಹರಿಶಿಟ್ಲ ಅಥವ ಅರಿಶಿಟ್ಲ) *Yarasitla or Yalisitla* (ಯರಶಿಟ್ಲ ಅಥವ ಎಲಿಸಿಟ್ಲ) *Yarasakula* (ಯರಸಕುಲ)	Atréya (ಆತ್ರೇಯ)	*Pongamio glabra.* (ಹೊಂಗೆ).
96	*Chandrakula* (ಚಂದ್ರಕುಲ) *Chandasista* (ಚಂದಶಿಷ್ಟ) *Chandramúla* (ಚಂದ್ರಮೂಲ)	Jatukarna (ಜತುಕರ್ಣ)	Sandalwood (ಚಂದನ)
97	*Prólékha or Prólikula* (ಪ್ರೋಲೇಖ ಅಥವ ಪ್ರೋಲಿಕುಲ) *Pungamánukula* (ಪುಂಗವಮಾನುಕುಲ) *Prólisista* (ಪ್ರೋಲಿಶಿಷ್ಟ)	Poundika (ಪೌಂಡಿಕ)	The marking nut (ಗೇರು)
98	*Chintyakula* (ಚಿಂತ್ಯಕುಲ) *Chintála* (ಚಿಂತಾಲ) *Chintamasistla* (ಚಿಂತಮಶಿಷ್ಟ್ಲ)	Satyaka (ಸತ್ಯಕ)	Tamarind (ಹುಣಸೆ)
99	*Vrangakula* (ವ್ರಂಗಕುಲ) *Vrakasista* (ವ್ರಕಶಿಷ್ಟ) *Vrakkála* (ವ್ರಕ್ಕಾಲ)	Váyavya (ವಾಯುವ್ಯ)	Mustard (ಸಾಸುವೆ)
100	*Upamanyukula* (ಉಪಮನ್ಯುಕುಲ) *Upála* (ಉಪಾಲ)	Vámadéva (ವಾಮದೇವ)	The long pepper *piper longum* (ಹಿಪ್ಪಲಿ)

Gótra.	Rishi.	Article tabooed
Upanakula (ಉಪನಕುಲ)		
101 *Proudhasila or Pagadasilakula* (ಪ್ರೌಢಶೀಲ ಅಥವ ಪಗಡಶೀಲಕುಲ)	Parásara (ಪರಾಶರ)	Date (ಖರ್ಜೂರ)
Prágbala Púmbála (ಪ್ರಾಗ್ಬಾಲ ಅಥವ ಪಾಂಬಾಳ)		
Pránasila or Pránasula (ಪ್ರಾಣಶೀಲ ಅಥವ ಪ್ರಾಣಸುಲ)		
Kámadhénu or Kamathakula (ಕಾಮಧೇನು ಅಥವ ಕಮಠಕುಲ)		
Punagòsila or Punagasilakula (ಪುನಗೋಶಿಲ ಅಥವ ಪುನಗಶಿಲ ಕುಲ)		
Gósila (ಗೋಶಿಲ)	Poulastya (ಪೌಲಸ್ತ್ಯ)	Civet (ಪುನುಗು)
Uttamagósila (ಉತ್ತಮಗೋಶಿಲ)		
Pallavagósila (ಪಲ್ಲವಗೋಶಿಲ)		
Patugósila (ಪಟುಗೋಶಿಲ)		
Satyagòsila (ಸತ್ಯಗೋಶಿಲ)		
Bhímagósila (ಭೀಮಗೋಶಿಲ)		
Srígósila (ಶ್ರೀಗೋಶಿಲ)		
Nandigó[illegible]		